"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of SOUND literature."—Cardinal Gibbons.

OUR SUNDAY VISITOR

A NATIONAL CATHOLIC WEEKLY

☞More than 1,500,000 people will read this issue of our paper. Thousands pass it on after reading it.

Volume III. "TO BE PRACTICAL and TO DO GOOD"—Our Motto HUNTINGTON, INDIANA, MAY 17, 1914. PRICE ONE CENT (50 CENTS THE YEAR) Number 8

Catholics Have Exercised Surprising Forbearance

Brann's Iconoclast, May, 1914.

I recognize the fact that it takes a vast deal of the religion of Jesus Christ to keep a man from resorting to violence, when the honor of his wife, mother, or sweetheart is involved. I have been surprised and greatly pleased by the patience and forbearance shown by Catholics in general in the face of the attacks made upon their Church, their priests and people.

It is seldom they resort to mob violence, but sometimes the provocation is so great that it is impossible for some to restrain themselves.

Boles, King and Spurgeon seem to be surprised and horrified when Catholics resent their slanderous charges with something more than an argument.

They brand Catholics as traitors, priests as lecherous libertines, Nuns and Sisters of Charity as prostitutes and impugn the virtue of every Catholic woman who enters the confessional and expect Catholic manhood meekly to submit to this infamy. When these insults are crammed down their throats by the hand of violence, they cry out in the name of "free speech" and bawl about the wreck of American institutions.

While these charges are hard to bear, violence but fans the flames of fanaticism to a fiercer heat. Right needs no stronger weapon in her defence than truth. Any resort to violence pleases the "Menace." It is wind for the sails of that pirate craft. Here are a few sample head lines in recent issues of the "Menace," that illustrate my point:

"Roman Hoodlums Mob W. H. Boles at Springfield."

"Roman Terrorists Raise Black Flag in Denver."

"Long List of Atrocities by Roman Catholic Fiends."

Following these "scare heads" we have the story, highly colored, vastly exaggerated, written in blood-curdling language, distorted and twisted in a manner designed to show that Catholics hate liberty of speech, would muzzle the press, destroy freedom and thirst for the blood of Protestants.

The A. P. A. editors want their readers to believe that the Hierarchy conspired to mob Spurgeon, the priests directed the mob that stoned King, and that the young man who struck Boles was a special emissary of the Pope, acting under instructions from Rome.

The fact that these acts of violence took place not only without the consent of priests, but in defiance of their advice and counsel, is ignored. All Catholics are held responsible for the action of these mobs. The Church can no more be held responsible for these outbreaks than the Government at Washington can be held responsible for the action of a Georgia mob which hangs a black rape fiend. The black fiend who outrages the innocent is to blame for the mob, not the State, not the Nation.

The fact that Spurgeon, Boles, King, Seguin and Crowley can stalk through the land with a firebrand in their hands and escape from Catholic communities with their lives is the highest possible tribute to the civilization, patience, virtue and Christian forbearance of Catholic people.

To have a man like Boles, Spurgeon or Seguin invade a peaceable community and flood the city with bills advertising a lecture in which they promise to expose the "secret corruption of priests with women in the confessional" is enough to make blood boil, kindle the fires of passion, fill the heart of virtue with hatred, drive innocence stark mad and turn backward the dial of civilization a thousand years.

If Catholic lecturers would take the platform and insult Protestant women in the same way, no police force in the land could protect them from the vengeance of outraged Protestant manhood.

Yet violence never pays. Meet slander with honor, mud with virtue, lies with truth, wrong with justice, bigotry with brains, insults with reason and upright lives. Then Time will fight your battle and the Future vindicate your good name.

A New Crook Who Was Out a Job

Any Degenerate Out of Employment Will Be Put on the Stump by the "Guardians."

Editorial in "The Daily Press," Shawnee, Okla., Apr. 10, '14.

Roy Crane is the greatest enemy of the free press, free speech and right of assemblage which he says he champions. The Catholic people of our community are peaceable, law-abiding men and women. They mix religion with politics and business, certainly no more than any other class. That they are plotting against the American government, to which from the beginning their blood and treasures have been patriotically devoted, is a manifest and outrageous falsehood. No sane man credits this canard.

In the full flood of our twentieth century sunshine, Roy Crane is a repellant, but interesting atavism. He has never touched in any way the actuality of the religion he denounces. He knows nothing of it from first-hand observation. Every charge he makes is so grotesquely absurd that contradiction is itself grotesque. He judges, condemns and strives to execute the oldest church, the biggest religious organization on the face of the earth; but he cannot pronounce the names of the things he criticizes. His language outrages decency, in the presence of women. He makes accusations against men and women which no man would allow to be made against himself or his own. He alleges that Catholics persecuted unbelievers five hundred years ago. Because of this, he demands persecution of Catholics here in Oklahoma, today. If it was wrong for Catholics to persecute then, why is it right for him to persecute now? He is more an enemy of reason and fair play than of the Catholic religion.

What If Catholics Conducted Such a Campaign?

The Spokesman-Review, Spokane, Wash., April 28, 1914.

All classes of citizens know us and are free to enter and examine our institutions. But strange it is, though it is true, that if only one of our number prove false to his calling our journals from the eastern states westward will reek with the worst details of the scandal.

There will be found a class of so-called Christians to pay the apostate to reveal all the supposed horrors of convents, monks and nuns. They will assemble in full numbers and encourage him or her to write a book on the most impossible prison bars and they will buy the book.

No resident of this city can deny that the Catholic priests and nuns and people have done much to build up Spokane, as they were the first to plant Christianity here. We live and we let live, and we do not single out the renegade or the reprobate member of any body and help him to make a living in calumniating his own people. God is patient with all such, because He is eternal. His mercy can reach even the lowest if it be not the fault of the fallen.

We suppose that those who differ from us in religion are living up to their lights and believe as they know best unto their own eternal salvation. But it grieves us to find at our doors a spirit of bigotry going to such lengths as to encourage anyone to vilify and calumniate a respectable portion, and that no small share, of our citizens.

Bigotry seems to single us out. There is an institution with us called the Christian Association. They intend to uplift, and very many believe that they do uplift; to their own purpose they get a few of our weak-kneed Catholics to contribute money, while they in turn give a club and a gymnasium, offering them inducements to attend the Bible classes, a condition not allowed to Catholics, and giving them, moreover, no active votes in the spreading of their money or the conducting of the organization.

Now, if that association, men and women, were to have its name blackened by some renegade, would not the city officials, the press, the ministerial association, the chamber of commerce, cry out against the injury to our community interests and to the progress of the city?

Why is there no moral tone to our people, when Catholics are concerned?

Why must we be forced to combine as Catholics and fight to secure for ourselves the rights guaranteed us by the natural law and the constitution of the land?

If we allow others to live in peace and help them to do so, why must our character be besmirched?

If the incidents of this week be allowed to repeat themselves how can we save our people from an unqualified contempt for the low-lived class, who encourage lies and obscenity?

JAMES S. BROGAN, S. J.,
Pres. of Gonzaga University.
Spokane, April 28.

Flag Least Safe in the Hands of Accusers

Editorial in "Texas Democrat," (Tyler, Texas) April 14, 1914.

To the average American Catholic, the Stars and Stripes, the American flag, is next in sacredness to the Cross of Christ. There is not a battlefield over which that flag has ever waved its sacred silken folds on which Catholic blood has not been poured out as copiously as any other blood. That blood was shed with equal freedom on both sides in the Civil War; and when the Stars and Bars were furled never to be unfurled again, no heart gave forth a sadder wail than that which came from the almost broken heart of the poet priest, Father Ryan.

If American institutions are ever destroyed, if the Stars and Stripes shall ever meet the fate of the Stars and Bars, there will be no hearts more sincerely sad when that awful catastrophe takes place than Catholic hearts; and in that dark hour, if a requiem to the flag must be written, some other Father Ryan will touch with untold tenderness the strings of some harp, and the world will receive another heart song like "The Conquered Banner."

If American institutions were as sacred in the hands of those who, in books and newspaper, seek to arouse Protestant prejudice against Catholicism as they are in the hands of the American Catholics, but little harm would befall the most sacred safeguards which our fathers threw around the religious and political liberties which we enjoy.

Her Vitality is a Mystery To Her Opponents

At no period in the long and most eventful history of the Church, has she exhibited to the world such invincible demonstrations of her perpetuity, as at the present day. Her Divine Founder has permitted her to be tried by every kind of affliction. At one time rulers of countries are allied against her; at another epoch, popular violence endeavors to destroy her influence. She has had enemies in her own bosom who have struggled hard to carry their rebellion into successful accomplishment, whilst the wicked by their example, or their recklessness, have used every effort to turn away men from participating in her blessings. When ecclesiastical history is spread out before us, and the vast panorama glides before the eye, the mind is struck with astonishment whilst contemplating that great Church of the Redeemer, assailed on every side, besieged by innumerable enemies, threatened, calumniated, but never for a moment faltering in the fulfillment of her divine mission. Her vitality is a mystery to her opponents; to her children it is the clearest manifestation of the Providence of her Divine Author and the bright and enduring realization of His word, pledged to abide with her forever.

All the combinations and conspiracies against her, have failed in their object; but as the contest will never cease, so long as there is a soul to be saved or lost, we find in our own days, a warfare, as violent as any of the preceding ages, urged on all sides, and many forces concentrated to overthrow her kingdom. It appears as if men were inflamed with passion, because she alone could survive their hostility. Governments they have overthrown in their pride. Nations have perished, institutions of all kinds have vanished before the potent anger of the human mind, but all the depraved conceptions of reason, aided with all the energy of the passions, have totally failed in their designs against the life of the Catholic Church. The clamors of her enemies are now heard over all the earth. From every nation and over every sea, we hear the echo of their maledictions; books are multiplied with the evidence of false witnesses hired to defame her, fortunes are accumulated by the retail of slanders against her, from the sleepless zeal of her enemies it would appear, as if her foes were everywhere and her friends nowhere, and yet, through the good providence of God, she lives and moves, and grows stronger daily, and extends her limits, and has no other feeling for her opponents but one of holy commisseration. Their arms are made by the hands of men, and cannot avail against the heavenly tempered shield by which she is protected; the points of their arrows are blunted against the everlasting rock of Truth.

Why is it, if this be such an age of light and Catholicism the parent of darkness, that all the combinations of men cannot overthrow this glorious fabric of the Church? How does it happen that men of intellect and virtue turn to her with veneration, as the fountain from whence the clear stream of truth and grace has been so long and plentifully flowing? By what philosophy can those who are ever ready with some cant phrase against the Ancient Faith, account for this sudden change in the heart, by which, like St. Paul, the lion is converted to a lamb and the fiery persecutor to a generous friend? On no human reasoning do these conversions depend for elucidation, but on the grace of Christ operating in favor of the souls of men, and making the thick scales of ignorance and prejudice fall from the eyes of men, that they may see most clear truth and venerate its locality. It is this grace everywhere operating, which saves man from his errors and defends perpetually the holy Church of the Redeemer.

Some More Gall For The Self-Styled Patriots

The unveiling of the Barry monument erected on Franklin Square, Washington, D. C., on May 16, gives us an opportunity of vindicating for the intrepid Catholic patriot his rightful title of "Father of the American Navy." Barry is another argument against the "Guardians of Liberty," who claim that a loyal Catholic cannot be a loyal citizen of this glorious country.

There is something so petty, so unworthy, about the maneuvering of the people who try to rob Barry of his acknowledged place in the navy's history.

George Washington, who is recognized and described as Father of his Country, has recognized Barry as Father of the Navy, when giving him his commission as "Number One" in the Navy list. This commission Barry held until he died. Barry was never false to any service that he joined. Lord Howe endeavored to win him over to the British interest.

There were sinister influences at work to have the inscription on the pedestal of the statue so phrased as to omit the words "Father of the American Navy." The inscription originally determined on, when the plans for the monument were first prepared, read as follows:

"John Barry, Commodore of the United States Navy, born County Wexford, Ireland, 1745; died Philadelphia, 1803."

Changed Inscription.

Congressman Slayden writes in explanation of one alteration now made that when the matter was submitted to the commission there was a question raised as to whether the words "of the" should be used. Hence the inscription was changed to read as follows:

"John Barry, Commodore United States Navy, born County Wexford, Ireland, 1745; died Philadelphia, 1803."

Mr. Franklin D. Roosevelt, Assistant Secretary of the United States Navy, put the matter, it seems to us, beyond yea or nay, when he wrote, in answer to a formal question on the subject:

"Barry left his own land (Ireland) to take part in the Revolution, and offered himself and his ship to the American Government. When the navy was started, the first ship, the Lexington, was given to Barry; and the first British flag ever struck to an American naval officer was struck to Barry. Off the coast of Cuba he engaged in the last sea encounter of the Revolution. Washington commissioned him No. 1 in the navy, and he held his commission until he died. Lord Howe, from New York, tried to win Barry over, and you know the answer he got—that Barry would not be seduced from the cause of his country for the value of the entire British navy."

The British Government at that time ruled as a satrap the Hindoo prince who owned the diamond mines of Golconda. These fabulous treasures, added to all the gold in the British treasury vaults and those of the Mint hard by Tower Hill, could not purchase the sword of John Barry, which was never drawn but out of love of a great cause. Who could say anything equally true of any rival claimant for Barry's proud position? No truthful chronicler, certainly.

"The Leader," San Francisco, which has worked hard to have fair play prevail in this matter, remarks as to Congressman Slayden's explanation:

"Just who the 'others' are who could with justice be styled 'Father of the American Navy,' we would like to know. One 'other' has been set up for this honor, John Paul Jones, but Jones has been proven to be a sailor of fortune, one whose services were at the disposal of any Government that presented the proper inducements.

"There is no 'other.' To John Barry, first Commodore of the American Navy, friend and co-worker of the immortal Washington, belongs by every right the title of 'Father of the American Navy.'"

Barry died Sept. 13, 1803. He was buried in the graveyard of St. Mary's Church, Philadelphia. The various press comments on his life and character were as true as they were eulogistic. Among them all, "Lines on the Death of Commodore Barry," by Michael Fortune, stands out conspicuously for its simple sweetness:

"Beneath his guidance, lo! a navy springs,
An infant navy spreads its canvas wings,
A rising nation's weal to shield, to save.
And guard her commerce on the dangerous wave."

When Will the "Guardians" Tender Their Services?

The Ladora (Iowa) Ledger, May 1, 1914.

Among the many organizations that have tendered their services to the Secretary of War, in case of trouble with Mexico, we have not seen any petitions from the "patriotic" societies, such as the "Knights of Luther," "Guardians of Liberty," and kindred "patriotic" societies. What's in a name, anyhow?

Interest in the "Knights of Luther" seems to be on the wane at Victor. At the Tuesday night lecture there, there were forty-seven present, and at the Wednesday night show, about seventy. At twenty-five cents per, it looks as if the "patriots" would have to "dig down" and pay dearly for Rev. Hamilton's presence. Perhaps his brand of "patriotism" was not indecent enough to suit the rank and file.

There is a report to the effect that Ladora is to be favored (?) with two "lectures" on the Catholic situation, week after next. If such is the case, it is up to our citizens to follow the example of the citizens and business men of North English, and denounce the coming of this brand of "intelligence."

Over at the little town in the south every endeavor was made to get the consent of the people to allow these "lectures," and although every business man in North English is a Protestant, the advance agent was given to understand that the presence of these villifiers would not be tolerated under any circumstances.

Here is an instance where there are but a dozen Catholic residents in the town, but this progressive little burg will not allow the harmonious and peaceful conditions of its residents to be disturbed by the indecent and immoral mouthings that have been the means of creating and maintaining the rancor and ill will that is now apparent in Millersburg and Victor. It would be a good move for our own townpeople to take measures to stop this brand of intelligence (?) before we, too, accentuate the present conditions of unrest.

Civil War Romance Recalled by Death

Record-Herald (Chicago) May 2, '14.

News yesterday of the death of Alice N. Mulligan recalled to old residents of Chicago a romance of Civil war days. Miss Mulligan was noted for her beauty.

Miss Mulligan died Thursday night at 4932 Lake Park avenue. Funeral services will be held at 10:30 o'clock this morning in St. Ambrose Church at East Forty-seventh street and Ellis avenue. Interment will be in Calvary Cemetery.

Miss Mulligan was a child of the Civil war romance. For years after the struggle between the North and South she was known as "the war baby," and the devotion of her parents to each other was a subject of general discussion.

Miss Mulligan was born at Cumberland, Md., on March 4, 1863. Her father was Colonel James A. Mulligan of the Twenty-third Illinois Infantry. For two years previous to her daughter's birth, Mrs. Mulligan had followed her husband from battlefield to battlefield and was with him whenever the exigencies of war permitted. The devotion of the young wife and the colonel was commented upon frequently by the newspapers at the time.

James Nugent, a brother of Mrs. Mulligan, was a lieutenant attached to Colonel Mulligan's staff. Nugent was only nineteen years old, though he had served three years. He was killed trying to carry Colonel Mulligan from the battlefield where the colonel was mortally wounded. The lieutenant's body was never recovered.

Mr. Mulligan, when the war began, was a captain in Shields Guards, a Chicago organization. He organized a regiment of Irish-Americans and offered it to Richard Yates, then Governor of Illinois. The state's quota was full, however, and the regiment was declined.

Senator Stephen A. Douglas, a personal friend, then on his deathbed, wrote to Secretary Cameron of the War Department, and as a result the regiment was accepted. Mulligan was made colonel and ordered to Missouri.

Colonel Mulligan was shot from the saddle while his regiment, often called the "Irish Brigade," was vainly fighting the advance of General Early's army in Kernstown, Valley of the Shenandoah, on July 24, 1864. He died within forty-eight hours, his last words on the field of battle being, "Lay me down and save the flag."

The Faith of the Protestor Tested

(By Rev. J. Perry)

From a sincere desire to promote the eternal welfare of every Christian, allow me, dear reader, to lay before you some few reflections upon a subject, which, of all others, is by far the most important—a subject in which every individual amongst us is equally and intensely interested. (Matt. xvi, 26, 27).

It is a certain truth, that you, with all the rest of mankind, will one day be summoned to stand before the dread tribunal of Jesus Christ, to give to Him a strict account both of the faith you have professed, and of the works you have performed. It is a certain truth also that, if it shall then be found that your faith has, through your fault, not been the true faith, or that your works have not been in accordance therewith, your condemnation will be certain and unavoidable. (Rom. ii, 8).

Of what vital importance, therefore, it is, that you should consider this awful subject well beforehand, by examining closely into the real reasons of your religious belief, and how far your practice corresponds with your faith; in order that, if you should discover, after such examination, any cause of apprehension in either of these respects, you may be enabled to take such wise and timely precautions, as will prevent the dreadful consequences.

AUTHORITY AND INFALLIBILITY OF THE CHURCH.

CHRIST: I established a church on earth: it was entitled "The Church of the living God; the pillar and ground of the truth" (I Tim. iii, 15). For upon a rock I built it; and promised, saying, "The gates of hell shall not prevail against it" (Matt. xvi, 18). Whosoever hath neglected to hear that Church, with him will I deal, as with a heathen man and a publican (Matt. xviii, 17).

This, my Church, purchased with my own blood, was dear to me as the apple of mine eye; holy and without blemish, for I gave myself for it, that I might sanctify it. I appointed pastors to watch over it (John xx, 21; xxi, 15, 16, and to teach in it; and, to enable them to fulfill this important commission, I promised that the Spirit of Truth should abide with them forever (John xiv, 16, 17), and guide them into all truth; and I further promised, that I myself would be with them always—not merely during the lifetime of my apostles, but during all succeeding ages—even unto the end of the world (Matt. xxviii, 20); that is to say, that I would always be with them and their successors as long as the world should continue. With them, therefore, I have been ever since I made that gracious promise. On this account and in this sense did I say to them "He that heareth you, heareth me" (Luke x, 16). Now, therefore, hear thou this word which I take up against thee! Hast thou given ear to the teaching of that Church, which I established?—hast thou given ear to me teaching by the mouth of its pastors?

A PROTEST ENTERED.

PROTESTING CHRISTIAN: Lord, that Church fell into gross errors, and corruptions, and damnable idolatry: and I would not believe its doctrines, but protested against them.

THE PROTEST DISALLOWED.

JUDGE: This word also I take up against thee!—Thou faithless servant! am I then as man, that I should lie; or as the son of man, that I should repent? Have I said, and not done it? or have I spoken, and not made it good? I promised concerning my Church: "The gates of hell shall not prevail against it." But thou sayest: "They have prevailed against it; that it hath fallen off from the truth!" Again, I promised concerning its pastors, that I would be with them always unto the end of the world; and that the Spirit of Truth would also abide with them forever, and guide them into all truth. But thou sayest otherwise—that they have fallen off from the truth! And thus thou hast given me the lie, contradicting and blaspheming the word of God.

APPEAL TO SCRIPTURE TO JUSTIFY THE PROTEST.

PROTESTING CHRISTIAN: Be not angry, O Lord, with thy servant! The Holy Scriptures did teach us that they were to be my rule of faith: for they told me, that "Whatsoever things were written aforetime, were written for

(Continued on page Two)

Children's School and Playground

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion:

How large is Mexico?

What is its form of government?

How many Catholics are there?

What proportion do Catholics bear to the total population?

How many bishops and archbishops are there in Mexico?

What is the nationality of its people?

Why are the Mexicans, in some respects, much less civilized than people of the United States?

[See page 1, this issue.]

Gradual—Some verses of Scripture said or sung after the Epistle at Mass; the book containing the plain chant used at Mass throughout the year.

Gradual Psalms—A title given to Psalms cxix.—cxxxiii.

Greek Church—The so-called Orthodox, but in reality schismatic Church. It consists of those Christians who refuse to admit the supremacy of the Pope, and acknowledge (or have acknowledged) that of the Patriarch of Constantinople. It is also heretical by asserting the Procession of the Holy Ghost from the Father alone, not from the Father and the Son.

A GOOD SON.

The good and dutiful son is one who honors his parents by paying them the utmost deference and respect; by a reverential awe and veneration for them; a filial affection for their persons, and a tender regard for their safety and preservation; a constant and cheerful attendance to their advice, and a ready and implicit obedience to their commands. As he becomes more sensible of his obligations to them, he grows every day more willing and more solicitous to pay them. He employs his youth to support their age; his abundance to relieve their wants; his knowledge and strength to support their infirmities and decay. He is more careful of his character and reputation in the world because theirs depend upon it. Ever anxious for their welfare and attentive to their happiness, he endeavors, by every method in his power, to prolong their days, that his own may be long in the land. He rests assured, that God will not only bless obedient children here, but will reward them with the blessings of heaven, where it shall be well with him for ever; where we shall all join, son and father, daughter and mother, wife and husband, servant and master; all the relations and connections of this life, to honor one great Parent, Protector, Lord and Master of all.

WHEN ANIMALS SLEEP.

Elephants sleep standing up. When in a herd a certain number will always stand watch while the others sleep, for the big, powerful beasts are timid and cautious at night and will not go to sleep unguarded.

Bats sleep head downward, hanging by their hind claws.

Birds, with few exceptions, sleep with their heads turned tailward over the back and the beak thrust beneath the wing.

Storks, gulls and other long-legged birds sleep standing on one leg.

Ducks sleep on open water. To avoid drifting ashore, they keep paddling with one foot, thus making them move in a circle.

Foxes and wolves sleep curled up, their noses and the soles of their feet close together and blanketed by their bushy tail.

Lions, tigers and cat animals stretch themselves out flat upon the side. Their muscles twitch and throb, indicating that they are light and restless sleepers.

Owls, in addition to their eyelids, have a screen that they draw sideways across their eyes to shut out the light, for they sleep in the daytime.

THINK OF IT, GIRLS.

If your dear mother could count on your steady, sensible, helpful, practical interest in the home-making and the management of the house, she would be the happiest mother in the world. She would be glad to give over a little or a great deal of her authority to an earnest and systematic little daughter. She has had the care of the home on her mind for a long time—morning, afternoon and evening — meals, housefurnishing, house-cleaning, sewing, guests, everything. Think of it! Do you wonder that her first fine enthusiasm is a little dulled and that it does not seem so tremendous a matter to her if her sofa cushions are old-fashioned, or her window curtains are looped primly back as they were twenty years ago, or her waitress doesn't wear the very newest kind of aprons?

A LEGEND OF THE LILIES.

Once, 'tis said, the dainty lilies
(Not St. Joseph's lilies tall),
But the lilies of the valley,
Purest, sweetest flowers of all.

Once the heads now shyly bending,
With the wealth of snowy bells,
Were in conscious beauty lifted;
So at least the legend tells.

Said the lilies, one day whispering:
"Earth has nothing half so fair,
Half so pure as we white lilies,
And the spotless robes we wear.

"Every fragrant chalice lifted
Holds an incense sweet and rare,
And within our hearts deep hidden,
Is a perfume like a prayer."

So the lilies, low communing,
Spake in arrogance and pride—
When among them walked a maiden,
In her beauty glorified—

Glorified beyond all telling,
And the purity she shed
From her gentle, modest glances,
Made each lily hide its head.

It was Mary, Jesus' Mother,
Who among the lilies went.
Since that day, in silent homage,
Every lily's head is bent!

—Mary A. Conroy.

St. Anne's L. & S. Society

(Continued from Page Three)

was remarkably well rendered. We had sufficient reward in the sight of Father Lynch's face, which beamed with pride and pleasure as he came onto the stage.

"I am more than proud of you," Father Lynch said, and his voice sounded like a benediction. It meant much to Father Lynch, this first signal success of our Society. It demonstrated what we were capable of doing.

(To be continued)

"Health Talks" by a Prominent Physician

(An eminent physician, of St. Louis, has consented to supply us a series of good talks on "Health." The third appears below.—Ed.)

FRESH AIR

What Is Pure Air?—Contaminated Air?—How Is Air Contaminated?—Necessity of Ventilation—Some Reasons for Frequent Ventilation.

Nobody can live without breathing and eating. This is a fact we all admit without question. Sunshine is about as essential for life as food and air, though it is not so immediately evident. If all these things are necessary for the maintenance of life, then it follows also that the less they are contaminated, the better for perfect life, and therefore for good health. Today we will consider briefly the subject of fresh air—or pure air.

Pure air is air which contains the gases necessary for bodily life, without the admixture of foreign gases or of fine particles of solid substances—dust, smoke, etc. Air, on the other hand, contaminated for breathing purposes, is such that contains matter, which is not used by the body in building up its tissues or in liberating energy, but which may be decidedly harmful to it.

Air may be made unfit for breathing by the smoke and fumes of factories. Likewise the bad odors emitted in the manufacture of certain articles, or those from sewers, stagnant water, etc., in many towns contaminate the air which is to be breathed by the inhabitants. These factors the individual as such may be powerless to cope with. They must be dealt with by the proper public authorities, by the health and sanitary departments of a community or commonwealth. But the energetic citizen, the enlightened voter, can by means of the ballot and by his private influence often do much to establish more ideal sanitary surroundings.

What is true of a community also holds for single individuals and families. There may be in the back yard a private cess-pool or a privy vault, which neglected, contaminates the air in the immediate neighborhood. Perhaps the most dangerous gas given off in such surroundings is sulphurated hydrogen, which has a very disagreeable odor. And even though this gas be present in such small quantities as not to be detected by its odor, it nevertheless is known to cause symptoms of disease. Nearby stables, as well as decaying organic matter lying about the house, including refuse from the kitchen, are also a prolific source of air contamination.

Having in general procured pure air about our dwelling places, we must not neglect to see that the air within our rooms is kept fresh and pure. All our living rooms should be thoroughly and frequently ventilated, that is, the air in them renewed and kept circulating. This is especially to be insisted upon in the sleeping rooms, which should never be without an open window.

Many of us have studied a little chemistry or physiology at school, where we were taught that the most important constituent of the air in regard to animal life is oxygen. This oxygen is used up by the tissues of the body and carbon-dioxid gas is exchanged for it and breathed out by the lungs. The supply of oxygen in the air of a closed and inhabited room in a measurable time diminishes, and carbon-dioxid gas at the same time keeps on increasing in quantity. The latter is a poison, if present in too great concentration. Indeed, it may be said that the chief reason for ventilating rooms is to renew the oxygen of the air, and to dilute and get rid of the carbon-dioxid gas.

We all know that if a person is confined in a closed room together with several other persons for a certain length of time, he becomes drowsy, gets a headache, and in general feels decidedly uncomfortable. This condition was in the past always attributed to the accumulation in the air breathed of large amounts of carbon-dioxid gas. At the present time it is seriously questioned, whether this be really the cause, or at least the sole cause of this bad feeling. It has been found that the latter could be largely prevented by simply introducing a fan into the room, which puts the air in circulation without changing it in any manner. The reason may be that other gases in the air, which are present in minute quantities, but which may be more concentrated in different strata of air in a room, also have an appreciable influence on the body. Little is as yet known of the effects of these gases on the human body. Again, it is possible that the mere removal of moisture and heat from the surface of the body by means of fanning will remedy the sleepiness and headache.

(To be continued)

Death is welcome to one who has always feared God and faithfully served Him.—*St. Teresa.*

The errors of others should serve to keep us from adding any of our own to them.—*St. Ignatius*

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Dr. Kelley's Weekly Editorial

Monsignor Robert Hugh Benson, the famous convert, son of the late Archbishop Benson of Canterbury, delivered a most eloquent and thoroughly satisfactory sermon, a couple of Sundays ago, in the Paulist Church of Chicago. The sermon was called "The Net," referring, of course, to St. Peter's Net, which, let down into the sea, collected "all kinds of fishes." Msgr. Benson would make an ideal editorial writer, were it possible for him to find time for an addition to his already long list of literary activities. His sermons might almost be called pulpit editorials, so timely are they, and so appealing to the busy man who wants to get religious, as well as secular knowledge, in meaty paragraphs.

One of the best points scored by the preacher was his reference to the frequently-made objection of our separated brethren that the zealous Catholic never forgets to be a missionary. I, myself, have often, in "Extension Magazine," hit "proselytizing" hard; but not because I do not recognize the fact which Msgr. Benson brought out very clearly: that a sincere man must always be more or less of a proselytizer, and that usually the more of a proselytizer he is, the more sincere he is. My objection to Protestant attempts at proselytizing amongst Catholics is most natural; but I have also been constantly pointing out the fact of their wastefulness. Proselytizing even amongst some people who have at least the saving grace of Catholic baptism and a love and devotion for the Catholic faith is simply adding to the ranks of indifferentists and ultimate atheists. Even the sincere Protestant might have something to learn from experience, and might well keep an eye toward the future.

But Msgr. Benson put the position of the Catholic very plainly. He showed that a Catholic must of necessity be a missionary. The very command of Our Lord to go out and "preach the Gospel to every creature," is the foundation of his zeal, and it is his zeal that is the thing which gets him into trouble with those who do not understand. The Catholic who has only the idea of hugging his own religion to his breast or hiding it away in a safe place, is not the kind of a Catholic Our Lord would care to have much to do with; in fact, that sort of person is rather distinctly and unpleasantly referred to in the parable of the talents. The man who received one talent and buried it, but produced it when he was called upon to do so, was given almost the same treatment as if he had lost his talent altogether.

One who is thoroughly imbued with the Catholic spirit, is thoroughly imbued also with the missionary spirit. Then he is a natural proselytizer; for truth is like the sun: it gives out light and loses nothing in so doing. But even this is a very poor metaphor, for truth has the quality of doing more even than the sun—it grows by giving. When you come to think of it, everything else that is good grows in the same way. "Virtue," it is said, "is its own reward." That must mean something more than we usually take it to mean; for virtue cannot help but give an example and thus increase virtue in others—and in itself. The missionary Catholic is the real Catholic. He shuts up neither his spiritual gifts nor his intellectual convictions. He hides no light under a bushel. When he goes to the Throne of God he does not go alone, but is accompanied by the souls he has won, and which, in most cases, he never knew that he had won at all. People are converted in diverse ways; but most of these ways are very simple. Fewer converts may be traced to sermons than to smaller things which were not directly intended to make converts at all. The missionary Catholic is always on the watch to grasp even little opportunities of spreading his Faith and making new friends for his Master. In a Brief, given the Extension Society, the Holy Father granted large spiritual favors to every single good act done in favor of the work of home missions. It was a recognition from Christ's Vicar of the fact that the little things count.

Here is a fact that experience shows to be true: the Church suffers a great deal less from militant opposition than she does from Catholics who are ashamed to be real Catholics, and, therefore, are ashamed to be missionaries. It is the luke-warm brothers and sisters we feel like apologizing for. Of course, there are many misdirected efforts by unwisely zealous persons; but we would rather see many such efforts than be obliged to carry on our shoulders the terrific weight of one-half a dozen prominent, but luke-warm Catholics, whose very lives are a constant apology for their being Catholics at all.

FRANCIS C. KELLEY.

The Catholic Colonization Society, U. S. A.

THE TEMPLE, CHICAGO, ILL. TELEPHONE, FRANKLIN 159

Most Rev. John J. Glennon	Rev. Julius De Vos	Mr. P. Drzymalski
Most Rev. Seb. G. Messmer	Rev. J. J. Tannrath	Mr. H. De Jonghe
Rt. Rev. Joseph Schrembs	Very Rev. E. J. Vattman	Mr. D. Bremner
Rev. J. F. Noll	Rev. Andrew Spetz	

St. Francis Xavier's Cathedral.
Alexandria, La., Apr. 15, '14.

Rev. Dear Father:

Knowing that you are thoroughly interested in colonization work, I take the liberty to write to you relative to this kind of work in Louisiana. Just at present there are great openings for colonizers in the diocese of Alexandria. The industry of agriculture is undergoing a revolution. The old plantation system is forced to go out of existence. The removal of the tariff on sugar and the boll weevil make the two crops of the large planter unprofitable. There is only one thing left to which they can have recourse, namely, truck farming, for which the country is admirably suited. This naturally is not practical on a very large scale and many of the planters are anxious to divide up their land into small farms and sell them on reasonable terms. This land would sell from about $25.00 up to $100.00 per acre. Some of it is known to have produced as much as $100.00 per acre in one year. When the weather is favorable, three crops of good truck can be raised in one year without any difficulty. By inducing two or three large planters to combine in disposing of their land in this way, which indeed would be an easy matter, several thousand acres of rich land could be offered to immigrants and they could begin at once to raise crops, as the land needs absolutely no preparation; it is free from stumps and well drained and not subject to overflows.

I have in view especially one place, namely, Lecompte. This is a village of about fifteen hundred inhabitants. There are about twenty Catholic families in and around the place and I go there once a month to say Mass. The surrounding country consists of plantations ranging in size from 600 to 3,000 acres. Every one of the owners of these plantations has been losing money for the past several years, not on account of the poverty of the soil or the unfavorable climate, for the land is the richest in the country and the climate is the most favorable in the world. The old system of extensive and undiversified farming to which these planters have clung with bull-dog tenacity for years, has ruined them. Some of them are already beginning to discard the old system. There is one within two miles of Lecompte who has lately procured several German families from Chicago and has sold them small farms on very reasonable terms. They pay a small amount down and the balance they have agreed to pay in regular installments with the money that the land will produce. There is an opening here for a grand colonization scheme which I think can not be equaled anywhere in the United States. There can be absolutely no risk in inducing people to come and settle here—everything is in their favor. All the hardships which generally accompany the pioneer are unknown here. Lecompte has three railroads passing through from Alexandria, one of the most flourishing cities of the South. The climate is most agreeable and healthful. The needs of the people are fewer than elsewhere. The fuel question amounts to nothing, and suitable dwelling places can be constructed at a much lower cost than anywhere in the country. I am willing to devote all my efforts of bringing together Catholic immigrants where they can preserve the true faith and at the same time promote their material welfare. In the position that I am, however, I can do little or nothing without the help of someone who can put me in communication with the right parties. I shall more than appreciate any assistance that you might render or any suggestions that you could make. The State of Louisiana has unlimited resources and lacks only the right kind of people to develop them. These people are coming, and why should we stand by and let others take their choice when we have such an excellent opportunity to do something for our own?

Hoping to receive an early and favorable reply from you, I am,

Yours in Xto,
F. J. PLUTZ.

P. S.—Should you desire more detailed or more authoritative information, apply to Rt. Rev. C. Van de Ven, Bishop of Alexandria.

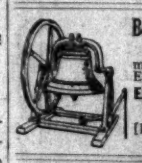
COLONIZATION NOTES.

A group of Eastern and Western capitalists has just perfected plans for the carrying on of a vast colonization project in Georgia, under the auspices of the Catholic Colonization. The company will divide its property into 80-acre plats, clear the land, erect necessary buildings and fences, stock the farm and have it ready for the settler to move onto with his family. Only a small cash payment is required and the balance can be paid in rates. The farmer will not be abandoned to himself after he moves there, but the company will assist him in every possible way, exact nothing from him in case of sickness or failure of crops, extend credit to him in its store and buy the produce of his farm at the prevailing prices, thus saving him from the clutches of unscrupulous commission men. The soil is excellent and the plan adopted by the company is the most unique and perfect of any already in operation in this country. We honestly believe the project will develop into one of great magnitude. The first farms will be ready in about four months. If any one is interested and desires more information, the Bureau Manager of Catholic Colonization, 108 South LaSalle, Room 819, Chicago, will be glad to furnish it.

The devotion to Angels and Saints, says Cardinal Newman, as little interferes with the incommunicable glory of the Eternal, as the love which we bear our friends and relations, our tender human sympathies, are inconsistent with the supreme homage of the heart to the Unseen, which really does but sanctify and exalt, not jealously destroy, what is of earth.

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After Dinner Story

ST. ANNE'S L. & S. SOCIETY.

(By G. V. MILTENBERGER.)

(Continued from last week)

CHAPTER X.

The matter of our constitution had been held over for some time. Mr. Dale, our committee of one, had faithfully reported progress. Mr. Dale, like most artistic characters, was not to be hurried. However, there was no discontent over the delay. Prior to the opera interest in that event was so great that little else was thought of, and Dr. Fornly managed very well with the simple formula originally drawn up for the society. When the opera was over and enthusiastic talk about it had ceased to an extent, more attention was centered on the routine of our regular meetings, and the demand for a revised constitution became urgent. There seemed to be a feeling among certain of our members that most any kind of a tragedy might overtake us on account of the unsettled condition of our code of laws. Finally it was announced that the new form was completed and would be read for approval.

We convened late the night of the reading. Perhaps some of us were not extremely anxious to be present for it, preferring to loiter in pleasant converse while the wrestling over problems of jurisprudence was engaged in by those interested. But most of us had arrived by the time preliminaries were finished and the main business of the evening was presented.

Mr. Dale stepped forward gracefully, the new constitution in his hand. It was written on the crispest of legal paper, with perfect margins and brass clasps. It was an artistic document. The poor little sheet stretched before Dr. Fornly seemed to grow more wrinkled and faded, as though its day was surely over.

Dr. Fornly stated that the new formula would be read by its composer, and each member of the Society should kindly make note of any point therein that did not meet his approval. There was a great show of interest. Mr. Brace, who has a wonderful capacity for disagreement and a very judicial air, took pencil and note-book from his pocket as though he anticipated many objections. The room was called to order and with a flourish Mr. Dale launched upon the reading of his work.

No wonder Mr. Dale had been a long time composing the work; it was most comprehensive. I think there was hardly a possible emergency that was not amply provided for; and had we been an association of world powers, banded together for stupendous reasons, our deliberations to be recorded for posterity, I think more care could hardly have been expended to have the nature, the object and the procedure of our Society expounded with dignity and exactness. True, at points the verbiage became somewhat overwhelming. There were passages where Mr. Brace seemed to have difficulty in determining whether the flow of language was simply leading into pleasant vales of florid eloquence or concealed with its sinuous windings a treacherous loop that would escape detection and bring our association to ruin. Mr. Brace had more than a pageful of objections by the time the reading was finished, and throughout the room there was a good bit of debating. I leaned back in my chair wearily, stifling a sigh. I foresaw that we would have a long session.

I do not recall that there was objection to anything on the first page. In fact, I believe there was no point on the first page at all; that page being devoted to an elaborate presentation of the name, address and date of our Society as founded and the setting forth of the fact that we were organized. On the second immaculate sheet was found a flaw, and from that to the end the desecrating marks of disapproval appeared thick and fast.

Mr. Brace pounced mercilessly upon the clause dealing with reception of members. The clause as it stood he declared entirely inadequate. Mr. Brace suggested that the names of candidates be first read to the Society, then submitted to an investigating committee of ten, whose duty it would be to trace for any flaw in the present or the past of a person seeking admission, and finally the election to be made by a laborious process, and he was not sure whether or not the candidate should be placed upon six months' probation.

At this Harry Smith took the floor impetuously. If Harry has a motto, I think it must be: "Stick to essentials: life is short." We were not, Harry declared, initiating members into a dread secret society, that we need expend all of our care on their election. For the matter of that, our Society could almost hold open meetings, since its one object was the furtherance of good to the parish and its only business, such attempts as we might see fit to make to raise funds for the benefit of the parish. The investigating committee of ten, Harry declared, would be fatal to the accession of new members, since most any one would fear to apply lest the lynx-eyed ten should seek out some doubtful situation that he himself had forgotten. If our Society was to be an influence for refinement and elevation in the community, what we wanted to do was to throw wide its doors to all. We could not uplift people if we were afraid to get near them. Sand-bank itself might help considerably in the work for its good if we could bring its inhabitants within the sphere of our Society's influence. What we needed, Harry declared, was to burden ourselves with as few rules and formalities as possible and devote all of our energies to the work we had set out to perform. Harry's utterances were applauded, but were not acted upon. After much further discussion, Miss Gallary suggested that the clause as it stood be read again, it appearing to be a compromise between the extremes. Her suggestion was followed and the clause adopted; it finally proving to be almost the only section of the article that did hold its own.

Another question that notably tested the oratorical powers of some of our members and the patience of the others was that of meeting night. We had been convening very comfortably, without noticeable inconvenience to our members. But the spirit of unrest was now upon us. Some one suggested that meeting night be changed which opened general discussion. There are only seven days in a week, and in an assembly of the number of ours it is of course inevitable that any day selected must conflict with some one's plans. So it was clearly a point that might be talked over indefinitely—and some of our members seemed disposed so to talk it over. Finally, when even the lights burned low from exhaustion, the question was disposed of with a degree of satisfaction to all.

The next matter taken up was something in regard to conducting business without the presence of a quorum. However, by that time we had wrestled with so many knotty problems that we were hardly able to comprehend what a quorum is.

Some one claimed that there was no need of such a provision, since we usually had almost full attendance and could doubtless count on a continuance of same if we did not bore the members to death, and further moved that the entire question of a new constitution and by-laws be dropped, as the formula in use from the beginning was sufficient. Thereupon, with a return of confidence in the simple sheet that had proved trustworthy in the past, we quickly adopted it anew, with one or two amendments. The new constitution, exquisite work of Christopher Dale's artistic pen, was laid on the table, a tattered wreck. Dr. Fornly smilingly promised to have presentable copies made of our code of laws, and the meeting adjourned.

During this meeting my attention was arrested by words that were spoken behind me.

"And did you see the magnificent flowers that he gave her at the opera? They were quite as fine as Mr. Allston's."

"You know Mr. Allston always leaves his automobile at her disposal when he is away. Well, the last time he was away our George saw all of them near Oakline, as gay as you please. It was shockingly poor taste. Of course, his cousins were with them, but Lillian and he were on the front seat."

My heart grew cold. What was this breath of scandal that I heard? Could it be ——? I looked across the room to where Lillian Riverton sat between her mother and her betrothed and wondered if I had heard aright; wondered if that fluffy creature might have greater depth to her character than I had suspected. Allston's chin was very square and his head was always held high in conscious pride and strength. How, I wondered, would his wrath break forth should he discover that the girl to whom he had offered his name had indecorously dragged it into the mart of gossip; that name which Henry traced through centuries and bore with such honor and distinction.

(To be continued)

"Health Talks" by a Prominent Physician

(An eminent physician, of St. Louis, has consented to supply us a series of good talks on "Health." The fourth appears below.—Ed.)

FRESH AIR (Continued).

More Reasons for Ventilation—Results of Breathing Bad Air—Breathing in the Open a Most Excellent Practice—Recapitulation.

Heat and moisture are two prominent factors in constituting ideal breathing conditions of the air. The temperature of a room should never exceed seventy degrees Fahrenheit. The heat from a stove, for instance, not only dries the skin and the air passages, but when sitting near a hot stove certain parts of the skin and body are overheated. The consequence is a rush of blood to these parts, whilst other parts may be suffering from lack of heat and blood. This unequal distribution of the blood tends to cause disorders. A vessel with water should always be near a stove or heater, in order that a proper amount of moisture be maintained in the air of the room. On the other hand, a continually damp room predisposes to various ailments, among others to different forms of rheumatism. Hence a house in a low, damp place, especially when built too near the ground, should always be avoided.

Moreover, temperature and moisture of the air are a great item in skin-breathing. Whilst the lungs are for man the chief organs of breathing, the skin is the next in order. As through the tissues of the lungs, so also through the skin is there exchanged the oxygen of the air with the carbon-dioxide of the blood. In addition, the skin, especially under favorable conditions of temperature moisture, excretes from the system an almost incredible amount of poisonous and waste material. More will be said about this at another time.

To the above reasons for ventilating living rooms, viz., accumulation of carbon-dioxide, the need of circulating air, the better regulation of temperature and moisture, and the necessity for skin hygiene, may be added one other. In every inhabited room a greater or less amount of dust is always stirred up, and organic matter from the bodies of persons, in minute particles, is constantly being given off. All this foreign material in the air of a room is, to a large extent, carried off by proper and frequent, if not constant, ventilation. Especially is the organic matter a decided impurity, yea, even a poison to the human body. Many germs are thus transmitted from one person to the other, causing eye affections, skin diseases, or often more serious diseases. The so-called infectious diseases are transmitted in this manner. Fresh air, together with sunshine, are nature's disinfectants, destroying such lowly life as that of germs. Many germs, in fact, cannot live in the presence of oxygen. In general, the purer the air, the less favorable is it for germ life.

But what about draughts? In order to keep the air in circulation, there must be somewhat of a draught. For this reason a window should be opened from both top and bottom, unless there be another open one on the opposite side of the room. A strong, direct draught, it is true, is harmful. But it is harmful only if it is cold and long-continued, and if the person feeling it is sitting or lying at rest, especially so if he is fatigued. A screen before the open window to intercept a direct draught will easily obviate this difficulty.

Supposing the reasons we have given for constantly living where there is a generous supply of pure air be denied as the true ones or the only ones, there can be no doubt about the fact that without fresh air people will in time suffer from poor health. Any physician knows well from his experience the truth of this statement. The writer has time and again had occasion to examine and treat patients suffering from various complaints, who had up to a short time previous enjoyed perfect health. An inquiry into their habits and their place of living soon revealed to perfect satisfaction the real cause which was at the bottom of their ailments. Up to a few months or a year ago they had lived in the country in roomy houses, and their work brought them out into the open air. In the city they were compelled to live in crowded parts of the town, paying rent for a few small rooms, and sharing the house and yard with one or more families in similar circumstances. Their work, moreover, was often done in closed and crowded shops and factories, with little good air, but plenty of smoke and dust. Again, many of them were honest house-wives, faithfully attending to their various household duties, but who for days or weeks never stepped outside their dwellings. These people soon began to feel headaches, had bowel troubles and constipation, loss of appetite and of energy, complained of sleeplessness, and very frequently developed tedious colds, coughs and finally consumption.

Before closing this short discussion on fresh air, we cannot in justice fail to omit a practice which everyone, without exception, should accustom himself to. We mean deep breathing in the open air. One can very easily do this while walking on the street. Do it in the following way: Take as deep a breath as it is possible for you to take, at the same time throwing the shoulders well back and holding the head high. With your lungs full of air hold your breath as long as you can. Then exhale to the fullest extent. Do this repeatedly, and practice it daily a number of times. This exercise brings the foul air, possibly containing germs, out of all the secret recesses of the lungs. The blood rushes to these sluggish parts of the lungs, exercising and stimulating them, thus making them more resistant to diseases.

To sum up:

1. See to it that your town and your neighborhood are free from noxious impurities in the air.

2. Choose as your dwelling place one that is not too damp and moist.

3. Avoid the temperature of the room going above 68-70 degrees Fahrenheit during the cold season, and keep the air in the room moderately moist.

4. Ventilate always, and sleep the year round with open windows.

5. Breathe freely and deeply in the open air, if doing indoor work, and take daily walks.

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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Who is Maeterlinck?

Maeterlinck is a Belgian author. He was born at Ghent, August 27th, 1862, and educated in a Jesuit school. His best known works are "Blue Bird," "Monna Vanna," and "Pelleas and Melisande."

Why did the Church condemn his writings?

In all his works Maeterlinck appears as a scoffer, a scorner—a man who would laugh down those whom he cannot argue down. Under the guise of a perfumed mysticism his works contain the boldest naturalism and the most painful materialism. The one which seems least harmful, because put before us as a nursery tale, "The Blue Bird," is full of dogmatic heresy and philosophical sophistry. The Pope was well advised in condemning this Belgian writer's works. He is solicitous enough about us to label dangerous poison.

Must a man be born in Italy in order to become Pope?

No. The Church has had many Popes in the past, who were not Italians: Alexander VI was a Spaniard; Leo IX was a German; Adrian IV was an Englishman; Martin IV was a Frenchman; John VII was a Greek; John XXI was a Portuguese; Victor I was an African; Constantine was a Syrian.

When King Henry II of England invaded Ireland, in 1172, did the then reigning Pope issue a Bull authorizing him to take Ireland in the name of religion?

Your question has reference to what is called in history "The Donation of Ireland." It was during Pope Adrian IV's stay at Beneventum, in 1156, that John of Salisbury visited him. In a work called "Metalogicus," John of Salisbury says: "At my solicitation, the Pope gave and granted Hibernia to Henry II. For all islands of ancient right, according to the Donation of Constantine, are said to belong to the Roman Church." Ireland was held as a fief under the Church. As Henry II did not take formal possession of Ireland during the life-time of Pope Adrian IV, he needed a confirmation of the Donation from Adrian's successor, Alexander III, before leading an army into a territory the overlordship of which belonged to the Pope. The Bull of confirmation was issued by Alexander III in 1159.

What is the proportion of Catholic soldiers in the United States army?

Rev. George Waring, Chaplain of the Eleventh U. S. Cavalry, says: "Catholics form about one-third of the entire enlisted force of the army."

How many Catholic Chaplains are there in the army?

Catholic Chaplains compose about one-fourth of the total number of Chaplains, or to be exact, sixteen out of sixty-six.

I have been told that the Sisters of the Good Shepherd, on Price Hill, Cincinnati, oblige little girls, ten years of age, to work in their laundry, to arise before daybreak, and that their hands are all drawn up from hard work. Is this true?

We are not acquainted with prevailing conditions in said institution. Some tongues are always busy maligning institutions conducted by the Sisters. The same charge was brought against a Good Shepherd home in the West, which we refuted in our issue of April 12th. Our data were taken from "The Seattle Sun:" "I looked at the hands of the children," said Mrs. W. A. Burleigh, a member of the investigating committee, "to see if there was any truth in the statement that they were overworked. I never saw better kept hands, but the hands of the Sisters were toil-worn, with swollen knuckles." —"Seattle Sun," Feb. 24, 1914. One need not go to Price Hill to find girls of ten who are obliged to work, arise before daybreak and soil their dainty hands.

Is the society called "Sons of Hermann" forbidden, and is there anything in their constitution against the Church?

It is not forbidden, it is merely an insurance and benefit society. In the preface of the constitution we find this declaration: "Differences we do not recognize. We combat hatred and wrangles."

What is the difference between Christ's Apostles and His Disciples?

By Christ's Apostles we understand His twelve chosen or preferred followers; by Christ's Disciples we understand the seventy-two followers referred to in Luke 10, 1, as having been chosen by Jesus. The twelve Apostles are often called the "twelve disciples" by the Evangelists.

Who were the Pharisees?

They were a politico-religious sect or faction among the adherents of later Judaism, which came into existence as a class about the third century B. C. They are sometimes called the Jewish Puritans. They were called Pharisees, meaning those who separated themselves from the heathen.

Did God create everything as it exists today?

That God could have created everything in its present form we must all admit, since God is all-powerful. Whether God directly gave to creation its present form or indirectly through the evolutionary process is a matter on which the Church has made no pronouncement. The evolutionist, who believes in a God, supposes, but does not claim to prove conclusively, that the all-wise Creator brought about the existence of plants and animals by endowing imperfect forms of life with certain wonderful powers, which, either by steady tendencies or by a succession of sudden transitions, have eventually produced all the species of plants and animals. Most scientists (Christians) except man from the series of evolutions. If the more perfect study of the book of nature should show, in course of time, that there has been an evolution from inferior to superior organism, this would make the works of God even more wonderful than we now suppose them to be.

How is it possible that all men descended from Adam, when we are told that he had "two sons, Cain and Abel?"

1. It is a dogma of the faith that all men descended from Adam; for the statement of this fact is clear from Scripture, and on it rests the doctrines of original sin and of Christ's atonement: "As by the offence of one unto all men to condemnation, so also by the justification of One unto all men to justification of life" (Rom. 5, 18).

2. Cain and Abel were not the only children of Adam and Eve, as we may learn from Gen. 5, 4: "And the days of Adam after he begot Seth were 800 years. And he begot sons and daughters." These brothers and sisters intermarried. St. Augustine says: "As, therefore, the human race, subsequently to the first marriage . . . required the union of male and female, in order that it might multiply; and as there were no human beings except those who had been born of these two, men took their sisters for wives; an act which was as certainly dictated by necessity in those ancient days, as afterwards it was condemned by the prohibitions of religion" ("City of God," book 15).

What is rain?

Rain is the vapor of the clouds or air, condensed and precipitated to the earth.

Why does rain fall in drops?

Because the vapory particles in their descent attract each other; and those which are sufficiently near unite, and form into drops.

Who sends the rain?

Directly rain is the result of certain physical laws; indirectly it is sent by God, the Author of these laws.

What is the depth of the atmosphere that surrounds the earth?

If the atmosphere at all heights above the earth were of the density that prevails at sea level, its depth would be about five and a half miles, but as it grows rarer with elevation, its depth is far greater. Some theorists place it at fifty miles, others at two hundred, while not a few believe that it grades off imperceptibly into a space at a height which cannot be estimated.

What proof have we that there is a Hell?

That there must be rewards and punishments after death, is a dictate of reason which all men have ever acknowledged. For a just and wise God must appoint such sanction of His laws as will make it every one's highest interest to observe them; but such is not always the case in this life, in which the wicked often triumph over the good; therefore, rewards and punishments must be provided beyond the grave. That those punishments are *eternal*, is the clear teaching of Christ. Read Math. 25, 41; Mark 9, 22-27.

Why did the Reformers of the Sixteenth century so vehemently attack the doctrine of Purgatory?

Because they found in this doctrine a complete refutation of their leading tenet of "salvation by faith alone." Besides, the preaching of certain indulgences had been the first occasion of opposition to Rome. Misconception of the Catholic doctrine in subsequent times perpetuated the prejudice.

Give me the names, place and amount the men were fined who circulated the fake Oath of the K. of C.'s. Did the "Menace" apologize?

Charles Megonegal and Clarence Stage of Philadelphia. They were fined very little; we think the amount was ten dollars. It was another instance of Catholic forbearance. The "Menace" did not apologize, unless you would regard its letter to Mr. Leroy King of Philadelphia, dated Mar. 5, 1913, as an apology in which we read: *"We feel sure that it would be folly for you to undertake to base your defense on the authenticity of this document."*

G. E.—Wait some time, and if the owner is not found, you may use it for a good purpose.

Nervous Eighteen—You are not obliged to do so.

Fulda, Minn., Inquirer—Your Protestant friend must have considered it a good joke. The Eucharist is a spiritual nourishment.

Conscience-smitten Child — 1. Just mention the untruth; you need not repeat other sins. 2. You need not worry.

Newark, N. J., April 20, 1914.

Dear Father Noll:

If a filthy paper like the "Menace" can have people working for it in every State in the Union, why cannot the "Visitor"? The "Menace claims a circulation of a million. There isn't any reason why the "Visitor" cannot beat that. If the Catholics are made to understand what is needed, I am sure they will gladly come to the front.

Now let us get together and push the "Visitor" until we have it in every nook and corner of the United States. Circulation is what is needed, and I am sure you will find plenty of people to cooperate with you in this good work if it is mentioned to them. I stand ready to do whatever I can to help it along.

Sincerely yours,
F. J. CRAVEN,
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REV. JOHN F. NOLL, Editor

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HUNTINGTON, INDIANA, MAY 17, 1914.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C.
April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto,
✠JOHN BONZANO, Archbishop of Melitane,
Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1912.

Dear Rev. Father:—

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than remarkable.

Wishing you God's abundant blessing on your work, I remain,
Devotedly yours in Domino,
✠H. J. ALERDING, Bishop of Fort Wayne, Indiana.

364,240

Rev. J. F. Noll, editor of "Our Sunday Visitor," personally appeared before me, and being duly sworn, deposed that the actual net circulation of his paper on May 8, 1914, was 364,240. JOHN F. NOLL, Editor.

STATE OF INDIANA, HUNTINGTON COUNTY ss:

Subscribed and sworn to before me this 8th day of
[SEAL] May, 1914.
H. E. ROSEBROUGH, Notary Public.

My commission expires March 20, 1915.

OUR PILGRIMAGE TO EUROPE.

A large number of reservations have been made by our readers for the Pilgrimage to Lourdes, Rome and other places of interest in Europe. Mr. Gross, of Buffalo, who will have charge of the Tour, writes us that it will be absolutely necessary for him to close all reservations, with a deposit of $20.00 for each, by May 22. Hence, if there be any readers who are as yet undecided whether they will accompany this Tour or not, they must make up their minds quickly.

This Tour was announced by OUR SUNDAY VISITOR only with a view to enable its readers to take a trip to Catholic places of interest in Europe, at a moderate price. Selfishness was not even a remote motive; in fact, it is not likely that the editor of this paper will be able to accompany the Pilgrimage.

In another column the places to be visited are given; but a detailed itinerary will be sent to all who apply to Mr. Gross, of Buffalo, for the same.

The total cost of the tour of fifty-seven days, including every item of expense, except tips to porters and waiters on boat, will be $365.00.

TALKED OF SIXTY YEARS AGO.

The Daily Catholic paper was suggested over sixty years ago, when the number of Catholics was many times smaller than today; yet it does not appear that the realization of such a paper is nearer at hand than then. From the "Catholic Telegraph and Advocate," of Cincinnati, July 19, 1851, we clip the following:

"Some of our contemporaries are discussing the propriety of establishing in large Catholic communities, daily papers intended to be neutral in political discussions, so far at least as the daily insults of some of the partisan papers will permit them to be, but designed in other respects to defend the religion of their subscribers, and exclude from Catholic families those vituperative sheets, which, on account of their mercantile intelligence, they are compelled to take. An experiment of this kind should be long and closely considered before it be undertaken. That we are in need of such papers cannot be denied. But the difficulty will be to find the men of the right stamp to direct them. No clergyman, of course, could devote his time to such labors, and if a weak-headed man should be invested with the duty of superintending the new paper, more harm than good will ensue.

"Moreover, the politicians amongst Catholics will oppose any daily journal. Those who attend the Democratic or Whig festivals, watching for crumbs to fall, will be horribly alarmed at the suggestion of daily papers controlled by Catholics. Oh! how troubled such precious Christians are, for fear the purity of the Church may be soiled with the profanity of political debates, or their own hopes of preferment to some shabby office, disappointed. Their opposition may be expected, and it will be little, because it will not be conscientious.

"There are objections to the establishment of daily papers, but they are not insurmountable. We think it would be advisable to try one paper at a time. For instance, let New York begin; let her paper have the undivided patronage of the Catholics of the Union for two or three years, and should it be eventually successful, others may follow the example."

And New York has not begun yet.

The Faith of the Protestor Tested

(Continued from page One)

our learning;"—that they were written "that I might believe that thou wast the Christ, the Son of God; and that believing, I might have life through thy name;"—they were written "that I might know the certainty of those things wherein I had been instructed."

They further told me, that they were "able to make me wise unto salvation, through the faith which was in thee;" and that they were "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

And, moreover, Thou didst thyself command me to search them, saying: "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me."

Since, then, in compliance with Thy command, I did search the Scriptures, and found therein all these glorious properties ascribed to them, as showing the purpose for which they were written, how is it just to condemn me now for protesting against every other authority in matters of faith, save such only as those Scriptures pointed out to me?

THE APPEAL WITNESSES AGAINST THE APPELLANT.

JUDGE: This word also I take up against thee—Thou faithless Servant! For such a protestation I do not condemn thee: but for protesting, like the unbelieving Jews, against an authority which those Scriptures did point out to thee—for that do I condemn thee! That the Scriptures did testify of a teaching authority established by Me, and secured by My infallible promises in perpetual truth, but which thou hast rejected, I have just shown thee from My own words therein recorded; but now will I condemn thee out of thine own mouth.

Thou hast appealed to the Scripture which saith that "Whatsoever things were written aforetime," that is to say, in the books of the Old Law, "were written for your learning." But what wast thou to learn from them? They could not have been written to teach thee the doctrine of the New Law, because these doctrines were not preached until long after those Scriptures had been written. What then wast thou to learn from them? Why, the fact that the ancient prophecies were fulfilled in Me. For they were written, as also afterwards were the signs which I did, "that thou mightest believe that I was the Christ, the Son of God." For the fulfillment of the prophecies in the Old Scriptures, and My miracles or signs recorded in the New, both equally testified "that I was the Christ, the Son of God." They were written, then, that knowing me to be the Christ, thou mightest see the strict obligation of believing Me, whether teaching by My own mouth, or by the mouth of My Church, which I authorized and commissioned to teach unto the end of the world in My name; and that, so believing, "thou mightest thus have life through my name."

Now, all this was most clearly explained to thee in that other Scripture to which thou hast also appealed. That Scripture was addressed to Theophilus, and it told him that it was written "that he might know the certainty of those things wherein he had been instructed." It was not written, then, that thou mightest gather therefrom My individual doctrines; for in these thou wast to be instructed beforehand, like Theophilus and the Bereans, by some other teaching authority; and then, like them, read the Scriptures only for a further confirmation of thy faith thus already received from instruction—by finding therein the credentials of thy instructors.

Thus, then, the Scriptures did not tell thee they were written that thou mightest learn from them the doctrines of faith; but rather that these doctrines were to be learned by instruction from some other teaching authority.

Thy next appeal, in like manner, pleads against thee. The Scriptures were said to be "able to make thee wise unto salvation, through the faith which was in Me." But what Scriptures were there spoken of? Were they not those which Timothy had known "from a child," and therefore the books of the Old Law only? And how were these "able to make him wise unto salvation?" It could not be by teaching him the doctrines of the New Law, because they did not contain them. How then? Why, through the faith which was in Me, and which the preceding verse said Timothy had learned—not from the Scriptures—but from that living teaching authority which I had sent forth: "Continue thou in those things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

Again, all inspired Scripture was said to be "profitable"—observe, it was not said to be sufficient, but only "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God (i. e., God's minister) may be perfect, thoroughly furnished"—not unto a complete system of faith, but—"unto all good works." The Scriptures, therefore, only told thee, that they were "profitable" for these purposes. Why hast thou, then, made them speak, as if they had said they were of themselves sufficient—as if they had even said they were necessary; thereby doing what they themselves complained of, to-wit, wresting them unto thine own destruction.

Thus, then, in all these, thy appeals to the Scriptures I find none to plead for thee—they all stand against thee.

(To be continued)

Readers Speak to Readers

A PROTEST.

Chattanooga, Tenn., May 2, '14.
Mr. G. F. Milton, President,
Chattanooga News,
City.

Dear Sir:

The editorial entitled "Lady of the Guadalupe" appearing in your issue of May 1st, commands the writer's attention.

The writer begs to state that the very opening sentence of said editorial, namely: "As an indication of the state of civilization in Mexico comes the news that 8,000 pilgrims of the city of Mexico, visited the shrine of Guadalupe praying for peace," is a most gratuitous insult to the twenty million Catholics of these United States.

While we Catholics are in no wise bound to give credence to the legend of the miraculous production of the painting in the shrine of the Guadalupe, we stand some three hundred millions strong the world over in giving public and private honor to her who was the mother of Him, whom all Christians lovingly call Lord and Master. We honor her as you yourself would honor the mother of the President of our country, or the mother of any benefactor or friend.

You no doubt must realize that if you were seeking a favor from the chief executive of our country you could find no more influential mediator with the President than his mother, and so we, too, and so these 8,000 Mexican pilgrims, have gone to the Mother of Him who is the Lord and Master of the world and the Prince of Peace begging her intercession with her Divine Son that the cloud of war and internal strife might be lifted from their unhappy country.

Some of the leading citizens of Chattanooga are members of the Catholic Church, subscribing to the same faith and the same devotion to the Virgin (though it is not divine worship) that these 8,000 Mexican pilgrims subscribe to, and to them your editorial is an unwarranted and unpardonable and open insult. The writer demands of you in the name of the Catholic citizenship of Chatanooga an open retraction and apology.

A copy of your editorial, and of this communication, is being forwarded to "Our Sunday Visitor," published at Huntington, Ind., enjoying a circulation of upwards of three hundred and fifty thousand, and distributed every Sunday at the Church door of SS. Peter and Paul, this city.

Unless the above requested apology is forthcoming, the writer shall bring your editorial and his reply to the attention of the leading Catholic laymen of the city above referred to, and who no doubt are known to you. Our record in the pages of our country's history is such that we are entitled to better treatment on the part of what purports to be an up-to-date, progressive newspaper, than you have given us in the above referred to editorial.

Very truly yours,
A. J. M.

The objectionable editorial follows:

LADY OF THE GUADALUPE.

As an indication of the state of civilization in Mexico comes the news that 8,000 pilgrims out of the City of Mexico visited the shrine of Guadalupe praying for peace. The Virgin of Guadalupe is the patron saint of Mexico. Her pictures are in every adobe hut. They are carried along with flags by soldiers. Many of the pilgrims walked barefooted to the top of the hill where the shrine is situated, while others accomplished the journey up the stone steps on their knees. In the shrine of Guadalupe, which is a beautiful chapel on top of a hill, is a painting of the virgin supposed to have been executed miraculously in the fifteenth century. The painting is on a tympan cloth and it is claimed it is imperishable. At the foot of the hill is a beautiful spring and, like the waters of Lourdes, it is said that those who drink there are miraculously benefited and also that every traveler who quaffs of the healing waters will some time return.

The Mexicans lay great stress on the Lady of the Guadalupe, and no doubt the 8,000 pilgrims who visited the shrine yesterday felt sure that their pilgrimage would be most influential in securing their wishes. If they had visited Huerta and exercised some influence for peace on him, their pilgrimage possibly would have been more practical.—Chattanooga News.

HELP US spread our missionary leaflets and pamphlets. On request we shall send you any quantity FREE OF CHARGE, for distribution.—If only we had a zealous promoter in every parish of the country willing to distribute these pamphlets!—WRITE US TODAY!
Address:
SOCIETY OF THE DIV. WORD, TECHNY, ILL.

Boys! Young Men!
Will you become a missionary Priest or Brother? On application you may learn the conditions and requirements for joining the missionary SOCIETY OF THE DIVINE WORD, which numbers at present 680 Priests, 800 Brothers, and more than 1500 candidates. Address: St. Mary's Mission House, Techny, Ill., or Sacred Heart Mission House, Girard, Pa.

ST. LOUIS UNIVERSITY STUDENT CHOSEN FOR TITLE ROLE.

John L. Tierney, member of the Senior class of the St. Louis University School of Medicine, has before this represented his university before the public. This month he is to represent his adopted city, St. Louis, before the world. For, in the magnificent Pageant and Masque of St. Louis, the title role, that of the youthful crusader symbolizing the city, will be carried by Mr. Tierney. As the entire spectacle is the poetic embodiment of the history and spirit of the city, all the action centres around the character of St. Louis. But the Pageant committee's choice will be equal to the task. He has proved his abilities in many student activities while at St. Louis University, and won distinction for his Alma Mater in the Interstate Peace Oratorical of last year. The latter part of the month will be rather eventful for Mr. Tierney. A few days before the Pageant and Masque, he will lead to the altar Miss Margaret Curran, daughter of one of St. Louis' most prominent Catholic business men. On one of the very days of the Pageant he must make the examination for the Doctor's degree he is to receive next month.

Oak Forest, Ill., April 24, 1914.

Dear Father Noll:

I wish you could come to Oak Forest, Ill. and see the Cook County Infirmary. It is no exaggeration when I say that there is perhaps no other institution of this kind in the world, where more is done for the spiritual welfare of the Catholic inmates, than is done by our dear Archbishop Quigley and the good Catholic people of Chicago. Not only has his grace built a fine chapel for the Catholics at the institution, but he has also seen to it that three Franciscan Fathers look after the patients every day. Not a day passes by that some charitably disposed Catholics come from Chicago to Oak Forest in order to make it pleasant for the poor, the blind, the lame and the old people. On Sunday, they come and assist at High Mass and some of the finest young men come and serve the priest's Mass at the altar. They bring abundance of reading matter, but we miss "Our Sunday Visitor" very much. Of course, the boys bring us about 25 or 30 copies every Sunday, but we could dispose with great advantage, to the inmates, of 1000 copies every week. I hope the members of the different conferences of the St. Vincent de Paul Society in Chicago will have the kindness and supply us every week with a few hundred copies more. There are over 3,000 patients here. Every one who takes the pains to investigate the conditions of our poor Catholic people will agree with me that "Our Sunday Visitor" should be on the table in every Catholic home.

A. READER.

FIRST ANNIVERSARY GUARDIANS OF LIBERTY.

Norfolk Virginian-Pilot,
April 11, 1914.

There was held Thursday night in the Majestic theatre the first anniversary of the Guardians of Liberty. This organization was formed one year ago with twelve members. Although the membership is a secret, it is said that it now numbers into the thousands. This organization stands for Free Thought, Free Speech, Free Press, Free Morals and the entire separation of church and state in politics, and is also a strong supporter of the public school system. There has recently been held open meetings Sunday afternoons by this organization addressed by prominent ministers of Norfolk, at which, up to this time at least ten thousand people have heard the doctrines expounded of Freedom and Liberty. This organization was started in Norfolk by Mr. Lauterbach. It is still rapidly growing and extending over the entire state of Virginia as well as the entire United States.

Portsmouth, Va., April 20, 1914.

Rev. J. F. Noll, Huntington, Ind.

My Dear Father Noll—The above clipping appeared in the local paper, The Virginian-Pilot of Norfolk, Va.

I would like to call your attention to one of the "principles" of this "great order of patriots," viz.: "Free Morals."

This order also stands for Free Thought and every kind of "freedom," yet it joins with the "Reverends" and votes against a certain kind of freedom 1,500 strong, thereby joining together "church and state," again violating one of its principles.

"Free Speech," "Free Thought" and "Free MORALS" certainly smacks of Socialism, and is certainly un-Christian and un-American.

And why should they keep secret their membership?

Respectfully, A READER.

If I was half as good as my Catholic wife I would not worry about getting into heaven.—Mr. Bland, Missouri.

Those Who Practice It Should Know Best

"Here in this Cathedral parish over two thousand souls practice confessions regularly, yes, frequently. In the city of Toledo there are twenty parishes, with resident priests, and all the souls belonging to these twenty parishes, numbering in all some fifty thousand, are for the most part regularly practicing confession right here in the city of Toledo, and these are all men and the women that you know well, who live in your very midst. In the diocese of Toledo, there are ninety parishes, with over one hundred and fifty thousand Catholics. Now who is the man that will dare to stand up in the face of these one hundred and fifty thousand Catholics, who know confession as no one else can know it, from their own experience, who, I ask, will dare to face them all with their priests behind them, and all gathered around their Bishop, who will face that whole array and hurl into the face of one hundred and fifty thousand honorable men and women, the damnable calumny that the confessional is a veritable cesspool of immorality? Would it not be a dastardly outrage? Go farther! Take all the dioceses of the United States; yea, include the three hundred million Catholics of the world, from the Pope of Rome down to the simplest and humblest Catholic child. They all practice confession—men of intelligence, men of honor, men that are well known to you in their going and in their coming. Will you dare to brand all these men and women indiscriminately as immoral? Will you dare to fasten upon them all the dark, foul blotch of immorality? Yet the Maligners of Catholicism Do

Not Stop at So Monstrous a Crime.

"But this, my friends, is precisely the damnable outrage which is actually here and now being perpetrated by these men who make a trade of outraging Catholic men and women in that which to them is most sacred, traducing them before the world and accusing them of unmentionable crimes."—Bishop Schrembs, Toledo, Ohio.

An Extraordinary Tour to Europe Cheap

Date—June 27.
Time—Fifty-seven days.
Rate—$365.00, including all expenses.
PLACES TO BE VISITED—Naples, Rome, Florence, Padua, Venice, Milan, Como, Ride on Lake Lugano, Palermo, the Alps, Lucerne, Interlaken, Lourdes, Paris.
Devotions will be held at Lourdes and at Padua (the tomb of St. Anthony). An audience with the Holy Father.
Persons may (at extra expense, however) visit Germany or the British Isles (England, Ireland, Scotland).
Engage reservation, by a deposit of $20.00, before May 22nd. Send order to
FRANK A. GROSS, 181 Fargo Ave., Buffalo, N. Y.
or—
OUR SUNDAY VISITOR, Huntington, Indiana.

NURSING AT MONTROSE.

Greensboro, Pa., Daily News,
April 28, 1914.

Dr. Rankin well knows that to turn the nursing of Montrose, a state institution, over to the Sisters of Mercy would probably bring an emphatic protest from the Protestants of the state. So he is telling the public in advance what the situation is, that something must be done and that the Catholic Sisters are the solution unless conditions change. Here is the opportunity for Protestant churches in North Carolina. Are there no Protestant nurses who are willing, for the religion they profess, to answer this call of humanity for a reasonable wage? Can the Protestant church not meet this situation? If it cannot, there should be no complaint if the Catholics are called to meet it. The work must be done. Thousands of our citizens are dying yearly of tuberculosis. The state is trying to save them through the institution at Montrose. Some of our people are much concerned about the Catholics and much fear is expressed that they are trying to control the government. Here is an opportunity to keep them out of a state institution in a work for humanity. Will it be met?—Statesville Landmark.

THE ROCK IMMOVABLE.

What is that noble Rock,
That looms forth so grand and great
And survives the mightiest shock,
Tho' all the world may shake?

Undaunted in its lofty form,
It rears a kingly head,
And faces full the fiercest storm,
Unknowing of a dread.

The Catholic Church is that firm Rock,
And implanted in its faith—
Scorns the hordes who around her flock,
And smiles on their puny hate.

—GORDON L. DAY.
301 West Ave., Buffalo, N. Y.

MONTCALM SANATARIUM
Manitou Springs, Colo., Conducted by Sisters of Mercy. Open all the year.

Mother House and Novitiate of the Sisters of Mercy of the Diocese of Rockford
Are badly in need of vocations as their work has grown so rapidly. They have Home for Aged, Day Nursery St. Joseph's Hospital, and opening a Girl's Home. Any young ladies who feel called to serve God in the works of Mercy or in school may apply to the Mother Superior. THE SISTERS OF MERCY, 185 North Lake Street, Aurora, Ill.

The Benedictine Sisters
SIOUX CITY, IOWA
Are in need of subjects since their field of labor is vast. They have 4 different institutions, viz: St. Vincent's Hospital, St. Benedict's (Home for the Aged) Villa Maria, (Young Ladies' Home) St. Monica's Foundling. Young ladies who are anxious to consecrate their lives to God's service, the poor and suffering, will apply to the
MOTHER SUPERIOR,
621 Pierce Street Sioux City, Iowa

NATIONAL FARM SCHOOL & VOCATIONAL TRAINING INSTITUTE, Inc., Jonesburg, Montgomery County, Mo., Rev. J. T. Tuohy, LL. D., Pres. and Headmaster.
Situated on its own farmlands of 687 acres (61 acres forest) on the hills between the Mississippi and the Missouri rivers on the Wabash R. R., 70 miles from St. Louis. Best of care, best of teaching, best of training. Pupils may have their own personal projects and thus **Earn Money While Attending School;** cheerful homelike surroundings, rates reasonable, board excellent. Pupils may enter at any time as the School runs the whole year round, but our vacancies are limited so Write at Once for terms and full particulars to the school at above address, or to the Field Secretary, Mr. G. P. M. Fraser, 660 Jackson street, Milwaukee, Wis.

BUILD A CHURCH YOURSELF
Rich men alone have no monopoly on Memorial Churches for their dead relatives and friends. The Catholic Church Extension Society has seen to the erection of eight hundred, all in desolate places, whose people had no chance before to even see a real altar, or hear Mass in a real church. How would it have been for your children if they had no chance? These chapels call for a
GIFT OF ONLY FIVE HUNDRED DOLLARS.
Write and let us tell you about them.
EXTENSION SOCIETY
1133 McCormick Bldg. Chicago.

ST. ANN'S HOME FOR THE AGED :: TECHNY, ILL.
IDEAL HOME FOR THE AGED to live a retired life, and prepare for a happy eternity. Modern equipments, healthful location, and home comforts. Techny is 30 miles north of Chicago, on Chicago, Milwaukee & St. Paul R. R. For full information, address **Mother Superior.**

NOVITIATE OF THE ALEXIAN BROS., Chicago, Ill.
Catholic young men, of respectable familes, who have vocation to the religious life, and a tendency for nursing the sick, should join this congregation. The Novices receive full courses of instructions, not only as regards their religious training, but also in nursing the sick and performing the other offices in the Community. For further particulars address
"THE NOVICEMASTER" Alexian Bros. Hospital, Chicago, Ill.

HOLY GHOST MISSIONHOUSE AND ACADEMY
The Mission Sisters Servants of the Holy Ghost are about to build their Missionhouse and Academy at Techny, Ill. It will be lying 20 miles from Chicago in a beautiful location. The building will combine all improvements of modern school architecture. It will consist of two structures; the one comprising all necessary apartments for the pupils is intended to be the Academy for girls and young ladies, the other is to be the Provincial Motherhouse and the seat of the Novitiate.
In connection with the Novitiate their will be opened a training school for the candidates and young members of the society where they are prepared for their future work in foreign and home mission in schools, hospitals, asylums, etc.
The curriculum of the Academy will embrace Academic, Commercial, Preparatory, Domestic Science Courses. Special interest will be taken in the Domestic Science Course as the Sisters consider it of the highest importance that the future wives and mothers should be well versed in household arts. Every care will be taken to give a thorough and practical education. Drawing, Painting and Music will also be taught.
The institution will open in 1914. It is accessible by the Chicago, Milwaukee & St. Paul Ry. For particulars refer to
MOTHER SUPERIOR, St. Ann's Home, Techny, Ill.

A number of our Catholic friends have suggested to us to let the readers of this paper all over the United States know that they can secure through this banking house the safest and best investments from $100 upwards. We shall be glad to answer all inquiries.
WOLLENBERGER & CO.,
INVESTMENT BANKERS
109 SOUTH LASALLE STREET, CHICAGO
When writing mention Our Sunday Visitor